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M-2389
Dallas
Thursday, April 4, 1974

MR. NYLAND: A and B, huh? All set? Now the light can be turned off again, C.M. And now I hope we have some more questions, huh?

Questioner: Mr. Nyland?

MR. NYLAND: Yeah.

Questioner: Uh, many times on the tapes I've heard you say that 'little I', uh, is not selfish with the information that observes about it, that it shares, uh, the information. When I make my Work attempts, I don't know what 'little I' observes at that time about me.

MR. NYLAND: Oh what – what is – if you want to describe Work, how do you describe it? What is this so called effort? We talked about it. I explained it last night. From beginning to end, does that have any meaning?

Questioner: Yes, sir.

MR. NYLAND: Then what is the question because this 'I' when it is functioning very definitely has an activity and those are the facts that I'm interested in, which, as I said last night, are put on the shelf in my memory in order to be utilized later if I want to use them for a foundation in order to build Kesdjanian Body. So in that way this 'I' functioning as a mental something, an entity, in recording, collecting facts about oneself, is simply fulfilling its function and moreover is very helpful when it is willing to give me the facts when I will need them again

for my own development. You see, so I don't understand quite. 'I' definitely has that kind of a function to fulfill, and it's perfectly willing to fulfill it. For the simple reason that if I create an 'I', I become responsible for this 'I', and then I can ask this 'I' to do certain things for me because it's a product of my own creation. If in addition to that I say by the grace of the Lord, I'm sure that no 'I' could even correct me. Don't make too much of a fuss about what does an 'I' look like. One can say it functions, but then we start to personalize it, and we think it is something like a human being, and then we talk about the maturity of 'I' when it is more full grown. Then we say it is like a guide, you know? As if a guide should be a kind of a man or a person coming with us and guiding us through life. Like Faust and Mephistopheles. You see, that what takes place, of course, is not at all like that. And an 'I' will never take on that kind of a manifestation. Or even that kind of a form. At the same time an 'I' is a very definite something as an entity which exists, and perhaps it's better to say it has a spiritual quality because it is of that kind of density, but nevertheless it is a form of life which is functioning for me in a certain way and collecting information about myself. So if it has that, why should 'I' even not be willing to give it up because it's about me? And the whole purpose of creating it is to get and obtain by means of 'I' a certain amount of self knowledge. All right? There's no difficulty is there?

Questioner: No.

MR. NYLAND: No, really not.

David Walter: Mr Nyland.

MR. NYLAND: Yeah.

David Walter: The other day I made a series of attempts, one right after another, attempting to create 'I' and have it be aware just of my existence. At one time there was an impression of me in a posture. I thought, right after that, that that is a description and likewise is not really the function of 'I' at all.

MR. NYLAND: No, but you said this was after.

David Walter: Yes, and afterwards still I thought about it, later on, about that moment when that impression was there, of myself in a posture, and I came to the conclusion that there was an impartiality to that impression.

MR. NYLAND: Was there? It can be.

David Walter: I believe there was.

MR. NYLAND: Yeah, good, it's possible. But when you have the thought and describing that you were bent over or, you know, the description of your body, at that little moment you use the word which came from your unconsciousness, if we want to quibble about it. Whereas before you made an attempt of an Awareness, in which you could accept yourself without, at that time, describing it. As soon as you describe it for one moment, you say "Yes, it is that," you're back again into your ordinary world. Right after, if the desire for wishing to Work remains, you can be back

again into the Awareness state. Don't worry too much about it because I think when one starts out by being Aware and you would like to be present in that sense to whatever you are saying, you start out the first word and there is some kind of Awareness of you, you hear the word, but at least you know that there is someone who is talking. But as soon as you make the attempt of making sense out of what you are saying, you use a great deal of your unconsciousness it comes — to come to that conclusion, and of course, the 'I' itself is quite reduced in size, and perhaps even disappears. I think it has to be accepted, particularly in the beginning. Now, various reasons why it has to be accepted when it cannot be done otherwise, but also it doesn't matter when it does happen because the 'little I' that one creates is, as I said, either last night or before, is so small, it's just a couple of cells. Still you endow it with a certain property which is an Objective one, which is different from any subjective way of behaving. And you wish then that this 'I' in its aliveness with two cells starts to function, but the result, of course, is almost minimum because it is so small, and, therefore, you cannot expect very much of that kind of knowledge as yet. But you do hope that when the 'I' wishes to continue to exist and you have the wish for that kind of existence, then in giving this 'I' constantly the opportunity to observe me, the 'I' will start to grow up and the cells will become four and — and uh, eight or sixteen, whichever way it goes in the division of such cells

until it starts to break out – starts to begin a little bit more of a grown up entity. In that way an 'I' again, indicating that we are very poor, in knowing what exactly it is, and, therefore, we compare it with things with which we are familiar. We say that this 'I' grows up. We say that this 'I' then has a certain kind of intelligence which we call Awareness and being able to use the mental functions of my brain when it is in that special place that we talked about last night. And then we want to have a different phase or facet of this 'I' again comparing it to a person and saying this 'I' is also benevolent. Then you see describing an 'I' as consisting of a shell in which life is put, it also is a stretching of the imagination a little bit because how can a shell start operating like a recorder? You see, there are all kinds of difficulties inherent in it, and, therefore, I don't want to describe it too much when at the same time I can have an experience of an Awareness, and I leave it out what is happening to the 'I' provided I accumulate more and more data about myself. And I forget almost that the 'I' is doing it, provided I see that the facts which I do accumulate are actually in accordance with truth. And the more truthful they are, the more pure they can be, the more reliable they will be for me. And I will accumulate a great deal of knowledge about myself, and sometimes it is correct, sometimes it's still a little associative, sometimes it's a little bit interpretive, but, at least, there is more and more of a kernel of that kind of truth

which, when I want to judge it, is indelible. That is it's exactly as it is, and in that sense becomes absolute. You follow this really?

David Walter: Yes, thank you.

MR. NYLAND: You see what I mean? Don't get stuck in trying to explain these things in a subjective manner. We're talking a great deal about the possibilities of a spiritual world, and there are certain things that take place there that you can almost only hint at without exactly being able to identify them as personages. Even if one talks about spirituality or spirited, or contact with a spiritual world, or ectoplasm or things of that kind which you see or where you see certain results, it becomes very difficult to assume that such spirits have different properties from what we are. Have you ever read much about such subjects? Hm?

David Walter: No, I haven't.

MR. NYLAND: See, it would be interesting because you have to have quite an open mind regarding life. We're talking about conditions that are quite unfamiliar to ordinary life. We're talking about a spiritual world. We're talking even about God. We're talking about possible evolution. Of what? When we know that evolution does not take place in — as a body. A body remains matter. We even talk about matter dying. Then we talk about life. What is life? We say a force or a condition, but is it energy? And if it is energy, how it is manifested? And you —

you know one can philosophize about it and exchange ideas and so forth; it's quite all right. As long as it doesn't prevent you from making attempts that even if you don 't understand exactly how it works, it still can give you an experience that it works. All right? It's not so easy to accept that one can be Aware without not wanting to explain what it is. All right?

Questioner 3: I have a question.

MR. NYLAND: Yeah.

Questioner 3: Uh, at - at night when we're asleep we experience our so-called, uh, dreams, are these dreams a continuation of our daily, uh, flow of associations or imaginings? And if so which center is participating . . . ?

MR. NYLAND: No, if so, you already assume it is so. It isn't so. It isn't so. There are certain dreams that are fed by experiences one has had, and they occur sometimes during the sleep when the mind is more at rest. And those impressions then come to the foreground and are recognized as dreams by us as something that has happened and sometimes in combination with old impressions which also become loose and somehow or other connect themselves with others in a dream by association. There are dreams like that, and I wouldn't say that the majority of dreams like that – is – is that way. I don't think it is important because if it is just repetition of what one already knows and has been put in one's memory, it is of very little use to have a few extra combinations which may be like a dream not so easily

acceptable or recognizable as something that actually has taken place.

Dreams are for an entirely different purpose. That what we have as little dreams you are talking about just happens. A dream represents for a person a contact with a spiritual world. It is at the time when during physical rest the three centers are disconnected and could function on their own. It is exactly that same state that should be reached by a man who Works on himself. So that then each center is able to receive information which is suitable for that, and at that time there is a sensitivity in a man when he is in a dream in which he can observe certain things taking place and where he himself is affected by other forces which are not material. Dreams are many times used by entities or spirits of the spiritual world to tell a human being something about the truth of himself as he has to live on earth. It is a means of communicating information which is otherwise not easily told or even taught. It is a means by which the density is so light that the dream can penetrate into anything and that the dream itself, by receiving impressions from an outside spiritual world, can start to digest it for the benefit of the person who has the dreams. To what extent such a person is guided by spirits depends a great deal on his, let's call it for a moment, sensitivity. In general we call a group of people who are able or capable to receive that kind of information sensitives. Mediums and so forth and whatever there is that you know about I

do not know, how much you have read, but whatever has been already with extrasensory perception more or less scientifically explained, they will never get to the full explanation of it. But if a person in a dream is sensitive, he can receive, during such a dream, information for his life. It depends on his ability to translate a sensitivity into actuality of an application of a certain kind or a relationship which then can be placed in that relationship indicating that what ought to be done, or sometimes he can receive advice. It is particularly true when a person is sick and he wishes to be healed that then in his dreams or in his life as physically asleep he can be contacted by what are called spiritual healers or doctors, and they use that particular period to help a man, not only to instruct him, but to give him information and energy so that his sick body can be, as it were, repaired. I think if you're interested about dreams you ought to read something about it. Everything that is printed, of course, is not true, but if you're actually interested in these kind of aspects of life, it's a tremendous interest to find out what actually even might take place as a working hypothesis without you yourself being able to – to confirm – firm it, or to have the same experience. One can admit that such experiences do exist, and it is truthfully told in many different ways. Do you know anything about spirit – spirit healers?

Questioner: Um, not too much.

MR. NYLAND: It – it doesn't matter if you do or do not. I only say that if you do, it will help you a great deal to understand dreams. Superficially a dream is just look sometimes like a repetition of something that has happened in a couple of different kind of a combinations. And then, of course, it becomes a little absurd sometimes, and you cannot understand it, but as I say it's a very small question – those dreams really don't count. It's the other where spiritual life can have a very definite meaning for a person who is sensitive to it. Questions of out of the body experiences, ECKANKAR, if you know that name, the Akashic records. If you wish, read about it. It's very interesting, to say the least, and it quite definitely will open your mind to an entirely different kind of a world.

Questioner: Do you have any suggested material?

MR. NYLAND: I can give you some titles of books, yes, that would be interesting, of course, certainly. Even if the dream interpretation of Freud and so forth, all of that. It is something that is important, but one has to have the time to really evaluate it. It is not superficial knowledge. It is something that has to be digested with a definite wish to make it your own or at least to understand it. Otherwise it becomes just a little bit of a nonsensical interpretation of a dream, and it does – it does not really have a meaning. But serious study starting with Ryan and extra-sensory perception and the different experiments that are being carried out at the present time. A

book by Gruber, for instance, from Germany. I can give you some titles if you like.

Questioner: I'd like some.

MR. NYLAND: OK.

Questioner: Thank you.

MR. NYLAND: Good.

Therese Champling: Mr. Nyland.

MR. NYLAND: Yeah.

Therese Champling: This is Therese Champling.

MR. NYLAND: Yes.

Therese Champling: This afternoon I took a walk in the woods and I had an extreme wish to have 'I' present. For a moment there was no judgment of my walk. However, I did experience a love for the life which was being manifested through my body, and I was wondering if this interfered with impartiality.

MR. NYLAND: Yeah, to some extent it might. Although it can become a simple statement which one then accepts. You see a statement like bent over or walking crookedly need not have an interpretation of a either like or a dislike, or even the description of oneself by a name does not mean that one has to be identified with it. So it all depends what the statement is. If one says one has life, and one has love for God, or one has the desire to continue to live, or that one is really in a good state or a good frame, in balance within oneself, all such statements would be quite permissible as just a statement and not further

description or a wish to – to deviate from it or to elaborate on it. So it is quite possible that one says, "Yes, I am that," provided whatever that is, is already acceptable to me. The whole question of impartiality depends on the acceptance of the fact that one is. And I say in the beginning it is the acceptance of one's life existing. Also in the beginning the form is sometimes in the way when you imagine this process of observation as coming from 'I' looking, so called, at you, that, of course, that 'I' must see the form before it could see life. Now, 'I' has different qualities, and we can ascribe even other qualities to it, but what actually could take place is that 'I', being objective in it's kind, has the ability to look through a form and recognize life within a form like an x-ray. Because, after all, this question of 'I' belongs very much to a higher level of possibilities of which magnetism and forms of forces of that kind are really a part. So it is not so strange if this 'I' would have the quality like an x-ray being able to see through matter to that what is within. And in this case we simply say that that what is form becomes transparent under the observation of 'I' and that the Awareness is then able to recognize or to notice, or to remain Aware of 'I' – of, of life within the form. So you see in that case it doesn't matter any more what the form is. And it can be bent, and it can stand straight or not straight or whatever. It all the time is an object, but when the form becomes transparent, then I'm only interested in that what

is life within. So even the state of saying having love of God, or love for one's health, or satisfied by the health condition of oneself as one is, it all belongs to the acceptance of that what one is. This time describing a little bit not only the fact that one is but also say, what one is to some extent, and even at that, what one is sometimes one can be quite objective to it. All right?

Therese Champling: Thank you.

MR. NYLAND: Yeah. Yeah?

Questioner 5: This afternoon I was having trouble when I was making my Work attempts. Uh, my mind kept coming in and saying, you're trying to make a Work attempt, and every time I would try it, it would repeat this, and it would make it impossible for me to go on with it. And . . .

MR. NYLAND: Did you have to say it all the time?

Questioner 5: Sir?

MR. NYLAND: Did you have to say it all the time? You make a Work attempt, you make a Work attempt, you make a Work attempt.

Questioner 5: It just seemed this way this afternoon.

MR. NYLAND: But supposing you didn't say it, and actually let it be taken care of by the suggestion you have made. Supposing you say, I wish to create an 'I', which is a good statement, and then see if something can be Aware of you which would be the result without going through the rigamerole for the further describing it. Then it is not necessary to have your — your

ordinary unconscious mind take part in this whole affair, it is just a question of I wish to create an `I', and immediately this `I' can function. So I don't start to think about or keep on saying, "I ought to Work, I ought to Work." I simply say, "Yes, I wish to Work." Immediately it transfers and is, such energy of that wish, is converted into the existence of an `I' which immediately, when it is in existence, it starts to function. Make it much simpler. You complicate it by telling or having your mind interfere. You simply say, "I wish an `I' to exist." Almost I would say, there it is. Now it is Aware because I immediately receive information of myself. Something in me is Aware of the existence of me. And I say this is me sitting the way I do, describing that if you wish, but nevertheless recognizing the fact that I'm alive.

Questioner 5: Right after I make these attempts I began to think that there were things that I did that my mind didn't interfere with, like walking and things like this. I didn't have to — or my mind wouldn't say — you're walking. And at the time it seemed like a good idea to try to, uh, make Work attempts as natural a thing with me as walking, but now . . .

MR. NYLAND: Yes, I think that's right. Why don't you continue with that? There are different ways you know by which you can be reminded of the existence of yourself. And we many times simply say movement is one of them. It's a certain activity of the body, but also the tone of voice, as we say, facial expression,

posture, gesture, sometimes breathing, sometimes knowledge of the nervous system functioning, sometimes the blood circulation. All these things can remind one of a wish to Work because they are indications of my aliveness. And as soon as I recognize that I'm alive, I can also say, "I wish that something could be Aware of my aliveness," and then I have reason why I even want to Work and I say, "Why shouldn't there be an 'I'?" Then I create that because my wish is strong enough to make it come into existence, and when it is in existence and it starts to function immediately. There is some information about me because something as I say is Aware of me existing, but that existence is recognized by something in me which now gives me knowledge about myself. Walking is — of course, it's easier because there is very little identification with walking. So it's quite right, you don't have to use your brain. That's why I said, don't make it so complicated that you have to use your brain. You just skip it. Say I wish to Work, there is an 'I', and almost I would say, "Thank You," 'I' already is function, almost immediately it will. You understand that? Sometimes it can be like magic. You wish it to be there, it's there. What is the difference, for instance, when you want to open your eyes when you're physically asleep? There is something in you before you open your eyes that as it were wakens — wakens — wakes up to the fact that your eyes are closed. And that then there is a wish in you to open them. It may be the condition of your body being satisfied and having

rested enough, and it may be some form of life within you that says your eyes are closed, they ought to be opened up. But then you open them, and immediately light comes into your eyes. So it is as quick as that. The fact that you wish to open your eyelids and you do it, immediately produces a light ray in your eye because this eye, physically speaking, starts to function. It's exactly the same with creation of an 'I' in our sense of the word. When I have the wish to make it, 'I' — it is there. My thought and my feeling are enough, and when it is there, it functions because that's — it's life. Maybe we've said enough about it, huh? Is that in any way helpful?

Questioner 5: Yes, I - I was confused whether I was thinking right.

MR. NYLAND: No. Oh, well, all right, when you wake up tomorrow morning you find out. All right? You can . . . . Yeah.

Questioner 6: If my Work attempt leaves me with a very clear impression, like a picture, and it doesn't seem to belong somehow to the passage of time.

MR. NYLAND: Huh, huh, huh, huh?

Questioner 6: Somehow it seems to be a picture that is isolated somehow from the normal passage of time.

MR. NYLAND: Yeah, don 't you make it . . . Why - Why use all those words for it?

Questioner 6: I just wonder if that is any indication that there was some kind of simultaneity.

MR. NYLAND: Oh, maybe. Maybe. If you're after the idea of simultaneity, you will have a hell of a time trying to define it. But it's all right, you can try. But don't make it too complicated. I realize at certain times that there is time, that is, as it were, standing still. And it's much easier to use that experience as an indication of simultaneity. Very much like a flash in which at a certain time of lightning there is a realization of the existence of that what is the landscape. There's no thought about that. It just happens at that time, and it's recognized by you at exactly the same time by your ordinary eyes. In exactly the same way, an 'I' observing, recognizes, to some extent, recognizes you existing at that moment it registers your existence. But again I say about these things don't keep on thinking because you start to interfere with a much better process, much purer and much simpler, the process of Awareness. And one has to learn what to do with Awareness and not go over into the thought of wishing to explain it. Awareness can stand on its own feet as a mental activity with which one has to become familiar. The accent in Work is not even so much on me. It is on the existence of 'I' functioning because my desire is to get away from my subjectivity, and I would like to emphasize the fact that 'I' exists. So that if there is a relationship between 'I' and 'it', there is that kind of separation which separation is the relationship. So I can shift from 'it' to 'I' and from 'I' to 'it', and at times when I become too much involved in the

description of 'it', I would like to emphasize the existence of 'I'. My 'it' is connected with subjectivity; the 'I' isn't at all, and it has no further associations than only existing. So when I wish to emphasize 'I', the only thing I consider is Awareness. You understand what I mean?

Questioner 6: Yes.

MR. NYLAND: Because in doing this your Awareness will help you to understand the instantaneousness of the recording. Don't use too often the word, picture of yourself. Many times a picture already is connected with identification. So it is not that. But the flash that happens like this lightning is much better, because in one moment everything is taken in when that one moment of light lighting up the country, country side, and even you notice it when it does happen. At the same time when the light comes, you notice that it is there. So the recording is identical with the fact of the lightning existing, all right? It's much easier. You can keep on thinking about it, and you can mull it over in your brain, but the best way to get around it is to make attempts, as well as you can, regarding Work. And at the variety of different kind of moments, every once in a while, try to come to the conclusion that you exist and that that existence is acceptable to something within you. You approach 'I', in that way, much easier. All right? Good.

Someone running recorder: Mr. Nyland, it's about five minutes left on this tape.

MR. NYLAND: Five minutes? Do we have enough? Difficult question huh?

Someone: There have been several hands up, that . . . .

MR. NYLAND: Oh, I don't see them, now, is that's the case? Let there be several mouths also.

Questioner 7: Mr. Nyland . . .

MR. NYLAND: Yeah.

Questioner 7: Uh, I have been able to, uh, have some success impartially in observing my external environment.

MR. NYLAND: Oh, I wouldn't touch it. No, Work is Work on oneself; it's not Work on someone else, and it's not Work on the surroundings. But if the result, after I Work, that there is a perception which then might include the surrounding, but we don't talk about it in the beginning. We only talk about our own and Work on oneself and to have an impression of that what one is as one is recorded simultaneously. So the Awareness is only towards oneself. That's why it is called Work on oneself. You see, so don't talk about the surroundings. If that may be so, it may also be an increased possibility of alertness. You see, it is no guarantee at all that it is a result of Awareness. If I become more alert, more alive, of course, I see many more things com — comparing it to a state of half-sleep. So I — I cannot judge by being — becoming more alert, that that has anything to do with any attempt for Work. You understand what I mean because . . . ?

Questioner 7: Uh, yes I, uh, my, my . . .

MR. NYLAND: If you can prove that it was a result of Work, that's different.

Questioner 7: My efforts at self observation are, you know, in comparison to this other thing I was talking about, are, you know, very weak and cloudy.

MR. NYLAND: Yeah, well, exactly. That is the reason why I say it doesn't exist. Make them first clear so that your Work attempts actually have a meaning. Let the rest of the world go by. It doesn't matter when one is interested in self-knowledge. That is the meaning. I want to have knowledge about myself because I can only control, to some extent, myself. I can't control the surroundings. So there is no use to me. At most what the surrounding has given me are impressions which are a form of energy, and I receive them by my sense organs. The way they are translated in me is that in an unconscious state such impressions produce in me reactions, which is again a reflex as against the activity from outside on me. But the reaction is not helpful to me either because it's completely uncontrolled. I have to set up something quite different. That's why we talk about an 'I' and a wish for this 'I' to — to become Aware of me. So when you want to talk about Work, you talk about that, and you try to make that as clear as you can. When it's cloudy, it's just too bad. It is not useful. So don't lose yourself in descriptions of the outside world. All right? Huh? I hope you know what I mean.

Questioner 7: Uh, I can – I understand that...

MR. NYLAND: Do you agree with it?

Questioner 7: No, I can't have any peacefulness

MR. NYLAND: Huh? Do you agree with it?

Questioner 7: Um, partly.

MR. NYLAND: Then think some more so that you can completely – that you can agree with it hundred percent.

MR. NYLAND: Yeah, who . . . . Oh, wait a minute.

END OF SIDE ONE

MR. NYLAND: Yeah.

Questioner 8: Mr. Nyland, I think I understand something about the acceptance you have spoken about before in terms of a scientist reviewing his research and accepting the facts that his research uncovers, whether or not they conform with his beliefs of his research or - or his hypothesis, but . . .

MR. NYLAND: Yeah, when the melting point has to be such and such, huh?

Questioner 8: I get stuck on the idea of acceptance in conscience or feeling.

MR. NYLAND: No, wait a minute, we're not talking about that. We are only talking about the acceptance of myself in my physical manifestation. It has nothing to do with your feeling or nothing to do with your mind. So the conscience doesn't enter into that process at all. Acceptance is only that what you are to the outside appearance with the behavior form expressed by the

physical center. It does not even concern expressions of your feeling center or expressions of the other part of your mind that is, the one that is functioning unconsciously. If you - if you thought that then you thought the wrong way.

Questioner 8: Somehow it seems that there has to be some type of an acceptance . . .

MR. NYLAND: Yeah, that's right. But only when the 'I' has been sufficiently grown-up that the 'I' can remain impartial when that what is observed is hundred percent partiality. You're quite right. Logically an 'I' should become a guide to the totality of myself, so that it is not only the physical center of my body, but also the other functions have to be observed in the sense of Awareness. But the difficulty is that when I start out by the observation of something that is emotional or feeling, and there is a necessity of being impartial, I cannot be impartial to that with which I am completely identified. Only when the 'I' is sufficiently grown up that it can stand on it's own feet and hold on to it's own objectivity, then coming as an objective faculty, full grown, in the presence of that what is now engaged in these affairs of identification emotionally expressed, only then can this 'I' retain this quality of pure observing, purely. This is one way and you have to wait until the 'I' has grown up. There is a little bit of something that might be helpful if I consider the expressions of my physical body as a result of either a feeling or a thought. Then it might be possible that from the

manifestation I can trace back to the cause — to the cause which caused it to exist. In that sense, trying to trace it by my own Awareness, that is my own 'I', I may be able to retain Awareness as I trace up - trace up or go up to the source of my manifestation, which may end me up in my feeling center. All during that process I have not met as yet the condition of my emotions because it was only tracing. When I finally meet my emotional center, then I have to face really the difficulty. But all during the time going from the manifestation to the source, I come closer and closer to the feeling center. And it is a period in which I can test out my impartiality as long as the 'I' can remain in existence. But it is a little theoretical, it can be discussed and it can be a-tried — tried. One can make attempts like that but as far as the acceptance is concerned, in the beginning and for a very long time, it only applies to the manifestations of the physical body. I wouldn't worry about it because in the mean time the 'I' can grow up. And the more you make such observations possible so that the 'I' can function, the more chance there is that the 'I' will grow up faster. All right?

Questioner 8: Thank you.

MR. NYLAND: Yeah. Your feeling and your mind don't really count in the beginning. All that counts is a superficial manifestation of the physical body. And many times the physical body manifests because of it's own wishes but also quite definitely as a result

of a feeling and as a result of a mind. So you come almost to the same possibility because all of that is rather - is rather one unit. And so in observing the manifestations of yourself all that is lacking is that the manifestations many times are just superficial. That's all, but you can trace it. If it becomes more essential as an essential manifestation even physically expressed, then it becomes interesting. At the same time you run the risk that when you go to the essentiality of it, there's much more trouble because it's much closer to the source. Therefore, impartiality is much more difficult and definitely simultaneity is very much more difficult, so don't touch it. In the beginning be satisfied with very simple ABC's. Learn the letters first, and then you can form words, and when you have words you can form sentences. And when you know how to form sentences you can combine them, and then after a little while you can express ideas, and then after a little while you can become an author and write an essay. Step by step, this is not easy. It is something you have to learn to do and have to be willing to do gradually because if you don't do it honestly there is no other way. It is a question of getting from subjectivity to objectivity. This is the only way by which it can be accomplished. Because it indicates what is necessary for wanting or having to lose as a person when he is subjective. And it is done for you when you die. And all we do is to explain death: how to reach it, dying to the body. That's why the Buddhists call it the only way. I

don't know if you're familiar with the little book that's called Some Sayings of the Buddha. If you can read that you will see that it's very definitely an affirmation of the same thing we are talking about. If you know Alice Bailey, you certainly will be able to trace that. There are many confirmations in esoteric knowledge about what we are talking about. It's nothing unusual, but you may have to hunt for it a little bit where it is and then find it. So it is not nonsense we talk about. We talk about universal esoteric knowledge, and it's open for everyone. Read Blavatsky, if you like, people of that kind who have at least have had some kind of experience.

Now what is there further? What more is there that's in the way so that by tomorrow morning you can really start. I think you have started many times, but that I hope that you can continue with a new influx of material. Yeah.

Questioner 9: Mr. Nyland, um, Evone. What can be said about uh, sex energy?

MR. NYLAND: I hinted at it this afternoon at lunch. I talked about Abrustdonis and Helkdonis. It is the formation of energy which ends up in the sex organs as the highest possible separation of different forms of energy which are in each kind of food. Solid food, air, as well as in impressions. And it is this question of digesting in the body itself which gives rise to the formation of certain retaining values which go through the process of digesting, until it finally comes to the place where

it can be absorbed. There are many substances in any form of food which are dumped, as it were, on the way across the body itself as the digesting process takes place. I do not know, it is obvious, of course, that there is food for the brain, that there is food for the heart, that there is food for sex. There is food for the maintenance of the body itself. It starts already with the digestive process of the saliva in the mouth, and going through the stomach where there is the acid condition, going through the intestines where there is the alkaline condition, and going through the whole process of elimination. All such things finally furnish on their way, as food being broken down in different ways, certain parts of such energy which then finally in the highest form reaches sex. Sex, of course, is the form of the — of the form of energy par-excellance. Because with that is connected creation. That is the continuation of the race when it is procreation. When it is used for creation in the real sense of the word, of creating that what becomes entirely new, like a possibility of Conscious(ness) and of Conscience, that then that what man could become regarding his vertical growth, it is quite different from the continuation of himself into forms similar to himself. So there are the two functions which are assigned to sex energy. There are different functions also for different other forms of energy which can come from food. For instance, there are certain quite definite chemicals that will have to go in the brain to different parts of the

brain. There are certain chemicals which will function for certain reasons or will be digested by certain glands for certain purposes, so it is nothing unusual that the sex energy is at the place where it is where then it can be used for, as I say, for two purposes. One for the continuation of the race as it is through father and mother and children. Having a family, and then they in accordance with the laws of inheritance or the law of ordinary biology, continue their same kind of life, being produced at a certain time when it is adaptable to father and mother and when they then can take charge of the education of such a child. When that takes place the possibilities, of course, exist that anyone who does know a little bit more about spiritual life and the possible development of man can give his child an advantage, a little bit like an — an advantage in the beginning which could be utilized if the child would know how, or if the child can remain uninhibited. This is always the problem. But in any event there is the possibility that the child can really profit a great deal by the life of father and mother. And, if they are spiritually inclined, a child will inherit, in all probabilities, such poss — such — such properties. Now the other purpose is simply that that what is formed as sex energy is many times quite in abundance and there is not — it's not always necessary, surely not always, for the question of manufacturing children. It is used in ordinary life for self satisfaction and pleasure. And in that way even if there is a great abundance of

it, it is still a question if one is really entitled to the use of that kind of a high form of energy for such a purpose. And that depends a little bit on one's conscience because if one wishes to continue to live that way and, as it were, throw an awful lot of such energy into the gutter, it may cause you certain enjoyment, but it is certainly a useless kind of an affair. To some extent that kind of indulgence is allowed when there is a super abundance of such energy, at the same time looked at it in the right way it is still a waste. And so the creation of an 'I' can use up energy of that kind when this 'I' starts to function in the architecture of what it is supposed to do to help. The function of an 'I' is to assist in the changing over of the potentiality of a man in whatever now exists and could become an actuality when, then, what is Kesdjan which is half grown up can be full grown, and what is Soul can actually start to begin on it's building up of a Soul itself in accordance with the totality of one octave. For that this 'I', and in states of Awareness, influences, at times, the condition of the body, physiologically speaking. And it is at such times that this 'I' when it has become more full — fully grown-up can exert a certain power in ordering substances to go from one place to the other within the body. It is not easy to do it or to understand it even because one is not familiar with this process of Awareness, but if one becomes more and more familiar with what actually takes place when one is Aware, and when there is an 'I'

there is very definitely a realization that something can take place in the distribution of energy at will – provided one knows how to remain Aware and have enough force to make that what is energy go from one place to the other. I would say it's a long process. I only want to say that it is possible because there are conditions of a state of man being in that condition of Awareness in which he is capable of doing many things that he could not do when he was just half-way asleep. And so this direction of sex energy has to take place by means of 'I' existing and remaining in existence so as to exert power over the flow of such energy from the place where it is now which is the sex organs, into a different part of the body where it is needed. And so then the procreation process is changed over into a creative one. And then this substance is changed into two parts, Helkdonis and Abrustdonis. It means that the totality of the sex energy can become capable of helping to feed one body which is now potential and can grow up to become Kesdjan, and to help the other body which is the Soul. Helkdonis goes to the Kesdjanian body, Abrustdonis is food for the Soul body and under the instructions of 'I', this food can be given to the functioning of Kesdjan body when a person is Aware during that process so that then the growth of the Kesdjan body can take place in accordance with the rules of Objectivity. You see what is required is a complete freedom from the wish for using such energy for any other purpose and only for the development of Kesdjan and for the

development of Soul. It does mean that one is quite free from the wish to use it for procreational purposes. Does that answer more or less?

Questioner 9: Thank you.

MR. NYLAND: All right.

Questioner 10: Is it too late?

MR. NYLAND: To do what?

Questioner 10: To talk.

MR. NYLAND: No, are we still running it? Yeah. It would only be too late if we run off. Yeah.

Questioner 10: Mr. Nyland, I have not been Working, uh, I have just begun Working attempts, am having confusion with some other, with some past experiences, and I guess the main difficulty I'm having is that when I wish for an 'I' to be present, uh, several kinds of things have happened, but usually a visionary image will appear.

MR. NYLAND: In what way?

Questioner 10: What?

MR. NYLAND: In what way visionary image? What appears?

Questioner 10: At times, uh, a light, at times a body image, uh, things that are strange to . . .

MR. NYLAND: Do you mind it?

Questioner 10: What?

MR. NYLAND: Do you mind it? That such things appear.

Questioner 10: I guess my question is that I'm not sure if,

what that's doing to my Work attempt. I'm used to that through forms of meditation.

MR. NYLAND: No, I think they are little by-products which don't amount to very much. They probably are related although that is still questionable. It depends on the sensitivity of a person, what kind of experiences he will register. And sometimes they take on forms, like you say, like a light, or sometimes it is a - a kind of contrac - contraction within the chest of a person, sometimes it is a general condition of the body which becomes noticeable in the form of tiredness. And there are many different ways by which certain things can affect a body. It is not a direct result at all of wishing to make an attempt to Work on oneself. But the thought and the feeling regarding that already produce certain changes of condition physiologically in the body itself and, of course, they are liable to happen then and, of course, noticing them you think that it is something that is a - a necessary result. It's not at all necessary. It can and it cannot. It doesn't make any difference whatsoever. The suggestion when one has little associations already with having made attempts in the direction of 'I' and the creation, when that is a little bit difficult or perhaps even obnoxious, the only way you can start again is not to think about the creation of 'I' at all. It is a matter of self knowledge which you would like to get by certain means and constantly trying to see yourself almost I would say in an ordinary way but trying then, the seeing and

the result obtained, to see how and to what extent you can purify it from associations or purify it from any kind of a dislike or a description or even the question of pigeon-holing it or having something that is there connected in identification. The more you make attempts to accept yourself as you really are and in describing that what you are also accepting that as a fact for yourself so that you gradually become known to yourself as a mechanical creature which simply happens to be and act automatically, after quite some time you will introduce almost automatically impartiality. It is very good as a self-study. As long as it remains a study, it is not so good for Work. But it is interesting to accumulate certain facts and then to see to what extent such facts are actually reliable or truthful. So in that kind of attempt of actually digging down to what one is oneself and wishing to accept that you will have to go through a great deal of considerations particularly regarding rationalization processes of your mind. And if you're willing to do that there is a way out — that because of this constant association with these ideas, that you want to come to the truth, that you try to remain honest in your conscience, not to let it go until you become convinced that you have reached a truthful statement. It does not mean that it is truth yet. But at least under the circumstances in which you then happen to live and with the — the particular qualities that are available to you, you cannot reach anything else but that what you call then truth.

You continue to live and you continue to accumulate more and more of such facts, and it would be quite possible that at a certain time there will be an experience which you have not as yet noticed and which may then at that time throw a light on the more truthfulness of that what you consider yourself to be. That's the only chance you take, that you really don't know when that might happen because that is not within your jurisdiction. At the same time, it can happen, and it can be made because of your continued interest in yourself. The difficulty again that is involved in it, that you probably won't have that kind of interest. Since it is not a description of a definite method and you cannot check up on it if you actually do what is supposed to be done. With a method as prescribed it means there is an outline given, and you have to follow it. With the method I indicated there is really no method. There is just a hope for a constant interest in yourself. And if you actually wish to follow up that interest, of course, you can make a prescription out of it. You see what I mean? You don't be prejudiced and don't have unnecessary associations. They don't really exist for too long if you don't want them, but if you don't do anything about it they will continue to exist as long as you live. There is a point in which you can make a decision. It's either yes or no about myself. I want to find out what I am, I'm going to find out. If I have that kind of a strength of my will, of course, I will find out. I may make many detours, but I will find out.

All right?

Questioner 10: Yes.

MR. NYLAND: Will we let it go now? When will I be back? When will you Work? How much will you really Work, so as to make it worthwhile for me to come back? Because I won't come back unless you Work. There's no use for me trying to come and talk to you if you don't want to heed what I'm trying to tell. Of course, that depends a great deal on what kind of confidence you have in what we are talking about. And you will only know about confidence and trust when there is a verification within yourself that if you do make attempts to apply what we talk about, that then your results, that is, your experiences, prove to you that that what we are talking about is correct. That will give you encouragement to continue. At the same time it will give you self-reliance because then you're on the right road for yourself, and you have to keep in mind that you constantly try to verify what we talk about. The verification is in the form of your experience. And when the experience is exactly as, you might say, has been predicted in the theory, then of course you will have trust in Gurdjieff. So if you now wish to Work, then I hope very much that you will remember what we have talked about. I hope that from time to time you may even listen to these tapes and refresh your memory. I for my side will consider your attempts as a result of what we have talked about and what you already knew and you might say has been renewed. And to the

extent that I find that you are honest in your attempts, to that extent would I be willing to come back. But you have to prove that you are alive, that you wish to remain alive, that you want to continue to find out the road to objectivity, and that you constantly will want to believe in the verification of the facts as you experience them. And that, about that, of course, you can talk at your meetings. And that your meetings should be filled with descriptions of Work. Not the environment and not like a seminar or a nice little talkie-talkie, but just simply saying what you have been trying to do, not thinking or feeling, just doing. The application of knowledge to the extent you understand that already in an application which will give you experience which in turn will give you more understanding. That's all you have to do and in that you remain if you can — honest, simple, and active, not lazy. So I would almost say it's up to you. If you Work and I have the time, I come back. But if you don't Work, I forget you. So I wish you a really good attention, not luck, good attention, good intention, good wishing, wishing well for yourself and for others, and a further understanding of how deep you have to go to reach your essence. And not to be afraid if you actually would try to reach your essential essence which is the center point of one's life which we call magnetic center, where there is absolutely no dimensional world and where there is the reality within each person, which always is reality, always acceptable, never changing, and always indelible in color. It is

the only permanency within a man which continues to exist in eternity. So have a good time. Make most useful the moments that you actually can Work. Do not waste your energy at times when you know it's already a foregone conclusion that there can not be any successful attempt. Use common sense for that. You can also say you can pray to God if you like. I hope then that He will tell you. I would say common sense is a little easier because you can make it on command. With God maybe you have to wait until He find in His timelessness the opportunity to contact you.

Good night everybody. Anyone who wanted to come to the Barn, there may be a few, let me know - for the summer or so - it's quite all right but you must advise us. There are several people we have to take care of, and, it's quite - you're quite welcome. If you do come, you must come prepared to Work. Either physically, if you have to earn money, you have to be prepared for that. If you can afford to work with the different activities in some way or other, you're quite welcome. There is enough work to be done, of course, but you have to have the proper attitude: unprejudiced openness to wish to find out. And then I'm sure you will be able to learn. So good night everybody. Take care of yourself.

SIDE 3 (TAPE 2)

MR. NYLAND: So now we have to - to admire us. It's quite an

event, it's new to you, it's new to me, definitely. I'm so glad to be here. I hope you'll have many of these kind of experiences. Can you hear me in the back there? Because the wind and the airplanes maybe interfere a little. I would like to drink, first to Gurdjieff, but in connection with that you might say what we make of it. Or wherever the instigation was as far as Gurdjieff was concerned, that it is definitely up to us as a group to learn how to interpret what he meant. You might to some extent say that we imitate what we remember and then embroider on what we think is serious. The imitation is drinking Armagnac. That was something that had to be done as a kind of a ceremony, and we hold on to it, but you see you have to understand what was the meaning of drinking armagnac. There was a whole series of toasts, and we started out by drinking to ordinary idiots and then arch-idiots, super-idiots, things of that kind, the division of idiots into 27 degrees of idiocy. We never got up to 27, I assure you. All of us had a little glass with armagnac, and the women were supposed to empty it in four toasts. The men were allowed three toasts, and then they could be filled again, but I don't think we got much higher than ten because armagnac is not - not just ordinary water. Why do we drink to idiots? The idea of the series of idiots was that you could select what kind of idiot you think you were and that gradually if it were _ if that was accepted by Gurdjieff _ you could try to become the next lower idiot until finally you come down the scale to be a real ordinary

idiot. And then you could start growing up and then stay at the idiot where you think you would – you would feel most at home. The idea of becoming an ordinary idiot is that you start to learn that everything you represent in any kind of a form of manifestation is a result of your culture. That's the way you have been brought up, that's the way you appear, that's the way you manifest. But to become an ordinary idiot would mean that you become essential. That that what you are is actually that as you were originally born with or conceived with and that simply it had been changed as a result of sociological influences. So coming down to the ordinary, all we have is that what is biologically given to us from our ancestors and that what is introduced – introduced as life into us at the moment of conception. Those are the two things that then start to count. The third influence, of course, was the sociological one: the development of a man as he grew up and became educated and then started, as it were, to perform. But that what always remains most important is his essential quality. Whatever that now may be as a mixture coming from ancestry and that what actually is your part in your life more or less defined by astrology and astrology based on a geocentric configuration is what you are as type or what may be your particular conditioning by which you as your life entered onto this earth. First being conceived, then after a period of gestation being born, and from that time you were on your own. Whatever happened afterwards has probably

helped to cover up what you have become, and, in trying to return to that what is the essential quality of ourselves, it is symbolism by means of this armagnac reminding yourself that although we do start at the first, which is an ordinary idiot, but quite far removed from being that, and, therefore, drinking to it you express a hope that in time you will be able to become that. Work will give you that opportunity, and I think Gurdjieff was quite right in constantly reminding us of that kind of ideal that we should strive for, trying to understand ourselves and being able to evaluate what was most important, and finally ending up with two things: One, I say, comes from ancestry which is from God because it is life which has extended through a chain of different changes. The other is that what we are on earth and astrologically explained as a geocentric horoscope. The Work that we should attempt is to understand what it would be if instead of a geocentric, our horoscope could become a heliocentric one. That would mean that the sun would be at the center of our life. Meaning in terminology of Work, that that what really should develop to it's full grandeur is our Consciousness which at the present time is not at all developed in that sense, and in an unconscious state doesn't even know that it should become something else. The reason why it will become known is when one starts to grow, one's emotions start to talk to the mind, and then encourages the mind to become what it ought to become as a consciousness, and in that kind of a process of

constantly reminding the mind that it ought to grow up, this particular emotional attitude becomes one's Conscience. Because in this process of wishing to tell the mind what it ought to be, there has to be a selection made of that what is right and what is wrong for that kind of growth. And the constant reminder that one should become ordinary simply means that one has to do away with a great many of the manifestations which are just taking up life without giving to the essential quality the necessary energy. We drink to Gurdjieff because he reminded us, and as you drink you try to remember that you wish to become an ordinary idiot.

And so you might say now we are on our own. It is not that you forget Gurdjieff, it is constantly in the back of your mind and way deep into your heart, but here we are for the first time sitting together outside eating. The preparation, the organizing for this, I think it's just lovely. I'm so glad that this kind of a form of cooperation is to that extent you might even call it successful. It is wonderful to have this experience, and I hope that for all of us we really feel that kind of unity. You see whenever we are engaged in any kind of physical work, whenever it is possible to see what you wish to accomplish that is you are moving things form one place to the other in order to clean it up or you prepare a meal so that people can eat it, all of that naturally belongs to ordinary life and to your ordinary physical world and you can see it. You can see already what will be

accomplished and then use it. This same kind of an aim should apply to your psychology. To look for things unseen and to imagine that what a man could be when he wishes to work together with others for the sake of something that can grow up which at the present time, of course, doesn't exist. Otherwise you wouldn't have to have it grow up, but also it becomes more and more intangible. You will not be able to touch your spiritual development. If you wish to keep in mind that you want to grow up, that what is most important for one is the development of that what is now potential. And again in drinking to one's health one wants to drink to the possibility that in that state of healthy development something can grow up of a different kind than what we are used to, and it is in that extent quite unnatural that we want to even consider the possibility of growing up and developing Kesdjanian Body or a Soul Body. It is mostly that one considers one's Soul which is quite intangible and quite different from what we are used to, and you have to develop for that two different kind of sense organs. The five will do for Mother Nature. The other two will only do for God, and He wishes that that in giving us life that that should be developed to the best of our ability so that then in order that that could be accomplished we discharge our obligation to ourselves. So you see that is why sitting together and talking and hoping that we can have these kind of experiences again and again that you will be reminded that you do it for a definite

purpose. It is not just to have a good time. It is necessary to take care of your body that it can actually continue to work physically, but also that this has a very definite symbolic meaning of wanting to establish a unity among different members of a group and that they find themselves in the aim they pursue. When that aim is far away, you cannot really see it at all. Your feeling will help you, and your mind in imagination, but that what one wants to do is to have an aim far away from where we are in order on that kind of a road to be able to continue to emphasize the aim itself and thereby to lessen the influences of personality. Because if it is an aim which is easily reached and it is within your reach and you almost — it is as if within yourself — it can exist. Then you will have all kind of squabbles of the interpretation, and the behavior, the criticism that you will have about others, exactly the same as when you may get a little angry when someone is not attentive enough in taking care — let's say of a 2x4 and it happens to hit your neck or something. You will always criticize each other in the physical world. You cannot, fortunately, criticize your spiritual life because you don't know it with your ordinary means. And the extraordinary means by which you can become aware of the existence of that is, fortunately, not subject to that form of criticism because that what is — that has been eliminated is the manifestations mostly of your physical body. And so when one works together for an aim like that you meet in that aim and you

loosen up from yourself all the different things that might interfere in the pursuance of that aim. And that is why it is right that when you work together you keep to this what you wish to become, and then you take into consideration what one is and accept each person for whatever he is without criticizing him, only realizing that everyone is unconscious, and that you all have a task. All of us have that task to understand that state of unconsciousness and because of that become tolerant regarding each other. This is what you have to learn when you work together like out here, and I hope many times you will be able to do it. That C.M., providing this opportunity, is just a marvelous fortunate circumstance. I would almost say you don't know what you have. We had to hunt for a barn and it took us quite some time, and we had to reestablish many things there. We had to look for the land on the West Coast, and it took some time before we actually could move there in preparation for what we dare wanted to do. We had to get hold of an orchard in Santa Fe. It took also quite some time before that was possible for them. Here you have ready made a marvelous opportunity and to the extent that C.M. is willing to help you and to provide this as an opportunity for all of you, you must use it. You don't even know how fortunate you are. And because of that you have more responsibility because you have to realize much more how much would be involved if you had to build something like this from the ground up. Here it is given like, of course, many things in

life are given and initiated by some to which afterwards several people can come and perhaps even profit by it. But all the time look at that what exists as something that did not exist before, then exists in a certain way, and then you wish that it will exist in a different kind of way that you as yet don't know.

The sense organs which have to be developed are, of course, the sixth and the seventh. They are comparable to the possible development of a Kesdjanian and a Soul Body. And when one – and when one is engaged in this kind of Work, you always remember that you are equipped and that God will help you when you have the right positive attitude in looking at your aim and wishing to reach it. That will give (I would say) God an indication of the rightness of your wish so that then because of Work there will be given not only the help from above but that what is already within one and which is now latent or when it is there sometimes it is misused. The development for a Kesdjanian Body and a Soul Body in the food they need is already to a great extent within yourself as a physical being. It is simply because in the note DO, representing the physical behavior forms, certain overtones were struck which are very seldom heard and, if heard, sometimes are not understood at all. As a result many things that did exist have become atrophied, and, as a result of Work on yourself, you will start to make such organs function again. And the utilization particularly when Gurdjieff talks about Helkdonis and Abrustdonis, I wish you would learn to understand what is

meant by that. It is the highest form of energy within you which should be utilized for the formation of a Kesdjanian and a Soul Body. That is your task. You have to start to learn to conserve energy and to be able to use it for a higher purpose. There is enough energy available, and when there is not enough that after some time perhaps it is exhausted, God will provide you with the means. That is, He will tell to what extent you can extract from your ordinary food more nourishing material. He will also tell you how in the process of ordinary life, higher substances can be manufactured by you provided you use the kind — the right kind of raw materials. We talk about that in Work. We talk of how to live, how to utilize one's energy, how to save it and not waste any, how to become what one ought to be in simplicity, and how, on the basis of that understanding, that the utilization which is already available, one can augment that what is further needed either by the contemplation, that is the Awareness of oneself, or by the contact one can establish by means of prayer with that what is of a higher level, which at such a time is quite willing to come to the bridge of FA. Provided you go through the first periods of DO-RE-MI indicating your intense wish to become a man, God will come to the bridge, take you by the hand, and let you enter into the SOL-LA-SI of the possible development of your Self-Consciousness.

I'm very happy to be here, and I hope you will have a good afternoon of Work. Work with each other. Almost when you see

each other try to be reminded of yourself. What is your aim? When that is clear, maybe you can recognize that others also have a similar aim. If they don't, to all appearances, don't be critical, but wish for them to be Awake — without telling them, without even poking them in the ribs. You, in your wish, start, and the atmosphere which you then can create as a result of what you are and what you are trying to be will have an influence on other members of the group. If you are Awake, they will be Awake. If you sleep, you might induce sleepiness in the others. You have a task this afternoon. Try to hold on to your ideal. Don't forget. Keep as much as you can to simplicity in Working in expression in behavior. Don't put any of your ordinary vices to the foreground. Gurdjieff mentions many times self-love and vanity, idleness, things that really do not - do not count in themselves but we take up a great deal of our energy. Try to see how you can become more simple in just being what you are, I would say naturally, without being influenced too much by what we call our ordinary culture. It is a difficult way to draw a line between the two, but you will be more safe by becoming as simple as in anthropology even a savage — savage can live from the fruits of this earth.

We will talk some more tonight. If you want to think about what we ought to talk about, then tell me. If there is any possibility that you have questions that may be a little bit too complicated, you might mention to me, could we talk about this or

something else, whatever comes to your mind. I would like to make, if we can, this last meeting most profitable. So that we can leave these three meetings by themselves that they can stand on their own, and that in the future it may be functioning as a little reminder of what we were now, and how at this time we happened to think about Work and how for the future we wished that we could grow up. And so if you have any Armagnac left, drink to the future of Texas regarding Consciousness and Conscience. And by Texas, of course, I mean the little bit of groups that we have here. Just a few, but I hope clear, simple and intent, honestly wishing. A small group, if combined, if understanding each other's aim and purpose and the way we go at it, can become a very substantial force in a world of general idiots who don't know how idiotic they are. So I hope to see you tonight, eight o'clock? And have a good afternoon.

EVENING MEETING

MR. NYLAND: Our last evening, so we'll make it a little special. We have had a Work day already today. I would like to play a little bit of Gurdjieff music, not too much, but we do that at lunch at the Barn, and I think it's very appropriate. It is music that was composed by Gurdjieff and arranged by de Hartmann. You probably know that there are some records available with that kind of music. This music is played by one of the members of the — on the West Coast, or really the person of the Chico group who is a musician, and the rendition is very — is very well

played. As a matter of fact, it was played this last Saturday at the Land. You have to listen to music of Gurdjieff with an open mind and even, if you possibly can, with an open heart. Much of the music is, of course, unusual, and it is taken from certain melodies which existed in the Middle East, and some of it is called sacred music from temple dances, movements, so they have a very definite flavor. And I think Gurdjieff was very fortunate that a man like de Hartmann was around. He was the director of the conservatory in St. Petersburg at the time, an excellent musician and composer. And to have him there to take on the particular difficulty in making a good composition without losing the flavor of either the melody or the combination of the notes, fortunately, de Hartmann, being a Russian, understood that. I think we would have a great deal of difficulty in translating, as it were, that kind of music in the terminology which belongs to it. Gurdjieff himself played guitar at the time when he was young, so I understand. I never heard him play any. I do remember that both Gurdjieff and de Hartmann, at the time they were in New York many years ago, that we had a large organ and also a piano, and Gurdjieff would play some melody on the organ, and then de Hartmann would try to compose that or make out of the melody a little bit more sense maybe, and then Gurdjieff would come over and say "No, no, no." And de Hartmann had to play it again — no it was not right yet — until finally it was right, and that was exactly the way it ought to be, and in that way they

worked together on this music. So sometimes you can say this is Gurdjieff. For my feeling it is. It's only composed by de Hartmann, but you might say very understandingly. In a general way the music of Gurdjieff is used, of course, for movement classes. That is for actual dance movements which occupies a great deal of, I would say, the teaching. The teaching of Gurdjieff consists of three different approaches in connection with the three centers, and movements are the approach through a physical means in order to teach the body not to be habitual. So many times the rhythms are different for the different parts of the body like the head or the arms or the legs. And the totality is a combination of certain postures or movements by themselves which are indicative of a certain state of oneself and quite definitely different from what one naturally would be. And it makes it sometimes extremely difficult to do these movements because you have to have them in your head and visualize them if you can before you even take on the next posture. And, that together with that, the music will help you, not so much encourage you, but to create within oneself a certain sensitivity on account of which it is easier to make these different parts of the body coordinate in an unusual way. The second approach is an emotional one and there is a tremendous collection of Gurdjieffian music. Part of it is published by the (?) in Paris, and part is still in manuscript not so easily available. And there are some people who have learned how to

play part of it, some of them under the instruction of Gurdjieff himself. But also, those who have been so fortunate as to be under that influence of Gurdjieff have been able to teach also a few others who, even if they didn't know Gurdjieff, at least could understand the music, and this person who is playing this was under the influence of one of the foremost teachers under Gurdjieff's management. And, of course, the third approach is a mental one. That is talking about ideas and clarification of what is needed for Work on oneself and the practical application of such — in whatever one understands of the meaning of what is being said. You must look at these three approaches as if they also each one for themselves consist of three so called subdivisions in which (although in the physical center the primary movement is done by the body) there is quite definitely a mental function of knowing what to perform and how to coordinate the different parts of the body. But also the music is helpful in that respect, so there again there is a triad of a combination of partly, you can call it, a triunity. In music itself sometimes it is the structure that can help you to understand it. Sometimes it is the vibration which is set up by listening to the music itself on the part of the body so that then the three different functions of a person in accordance with his centers also are stimulated by the one primary impression of the music of an emotional kind in which there is quite definitely a feeling or something similar to a feeling or an emotion which is started —

which is started and affects one's solar plexus and probably one's heart. But that, in addition, there is the necessity of a certain kind of understanding, I call it structure. It has to do with rhythm. It has to do with counter movements in, if it is played on a piano, the differences between the left and the right hand. It has to do with certain chords which sometimes sound maybe a little cacaphonical, but in any event, belong together and then produce also in the mind a certain appreciation of — I call this a structure of — how it is built up. Then, of course, whatever there is as rhythm or whatever there is as an effect of the music totally as a combination of chords and vibrations sets up in the body itself a certain rate of vibration of the body only. And it is received many times when one is in a very good state of really rested, quite at ease, that is no particular strain, relaxed in the greatest possible attempt. That then the body can start to move by itself. I do not know if you are familiar with these kind of ideas because they are not very usual. If you have a tuning fork, and you strike it, and you put it on the table as you know how you do sometimes, the sound as vibration is related to another tuning fork which is not struck, but which starts to vibrate as a result of the influence of the rates of vibration which come off the original so that then when you stop the original, the other fork continues to sound. It's very much like that. The music produces by the combination of vibration rates a certain influence on a body which is capable in

relaxation to accept it and then start to vibrate in on it's own account. It's quite different from hearing. It's quite different from an emotional state. It is very definitely a physical one. Per(?) this explanation might indicate that music and movements do play a great deal--uh--a great part in becoming acquainted with the ideas of Gurdjieff. It is very difficult to have these kind of things appear in different groups. Because for all of this certain teachers are necessary who really know either the music or the movements themselves, and it is very difficult for us even - if you call ourselves in Warwick a little bit of a headquarter - even to train people to be able to go out and perform that way. Because there is no use doing anything regarding Gurdjieff unless it is done correctly and in an exact way. That's the only way by which anything that comes from Gurdjieff can be digested and should be digested; otherwise it will not have any particular result. So I would suggest we just play a few pieces of this. Just listen to it. Don't have any prejudices. Just let it penetrate, and it doesn't matter what the result is as long as one is affected in a certain way, and it is possible, of course, that this takes place. So will we stop these and then play the music? Harry.

END TAPE

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